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rapid growth and universal extension of confession and indulgences. Mr. Lea, with his infinite wealth of facts, flashes the clear, cold light of history into all these intricate windings, and we are able to understand how these things so impossible to us, with our enlightened and critical Protestantism, were possible then.

The Reformation came in time to save the church from becoming an instrumentality of unmingled evil. Protestantism arose as a permanent competitor and Romanism was forced into new adaptations, but it has really abated none of its claims, and our author concludes that "there is no reason to doubt that it has entered upon a new career of even wider influence and prosperity than those that have preceded it."

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STUDIES SUBSIDIARY TO THE WORKS OF BISHOP BUTLER. By the RIGHT HON. W. E. GLADSTONE. New York: The Macmillan Co. London: Henry Frowde. Pp. vii + 370. \$2.

THIS volume contains twenty-one essays, "which are meant to be supplementary to the works of Butler." The first part, headed "Butler," is of a more general character, discussing such subjects as Butler's method, its application to the Scriptures, his censures, his mental qualities, theology, his celebrity and influence; the second part, "Subsidiary," examines specific doctrines, as a future life, necessity or determinism, teleology, miracle, and the mediation of Christ. The aim is explanatory and apologetic, to show the character and value of Bishop Butler's works, particularly the *Analogy*, to meet the objections of his censurers, and to recommend his writings "for permanent and classical study by the more thoughtful minds." The method in these writings is valued more highly than the argument. This method does not aim at scientific demonstration, for it is admitted that this is not possible in matters pertaining to revelation and spirituality. The reasoning of the Bishop is more concerned with practice than with knowledge. Since "probability is the guide of life," he is everywhere intent on discovering what is probable or likely in religion, holding that the strongest reason amid conflicting evidences demands the assent of the mind. Butler "was engaged in an endeavor to show to those who demanded an absolute certainty in the proofs of religion that this demand was unreasonable; and the method he pursued in this demonstration was to point out to them how much of their own daily

conduct was palpably and rightly founded upon evidence less than certain." In pursuing this method the Bishop is careful neither to understate the argument of an opponent nor to overstate his own. The study of his works disciplines the mind so as to view a controverted subject impartially and in every light, and to make for it only such claims as the facts warrant. Revealed religion must be subjected to the same tests as the other highest concerns of life. The tests establish that this religion is such as might be expected according to the analogy of nature; it is adapted to our faculties, to our earthly condition, and to our practical needs; it thus meets our just intellectual demands and imposes on us the moral responsibility of accepting the argument of greatest probability as the guide of life. It is the exposition, the defense, and the application of this method of Bishop Butler to which the volume before us is devoted.

The strong faith of Mr. Gladstone naturally finds arguments in favor of Christianity in Butler's works where the skeptic sees none or is actually confirmed in his doubts. Nevertheless our author reveals the same fairness which he so highly praises in the *Analogy*. The chief value of the volume consists in the clear statement and strong defense of the purpose and method of Butler, and in a criticism of the objections urged against them. The *Analogy* presupposes the existence of God; its arguments are directed against deism, not against atheism. Everyone knows that the advance of science, the theory of evolution, and biblical criticism have made demands on apologetics which no work of last century can meet. Mr. Gladstone admits "that the work of Butler, faithfully adjusted as it was to the needs of his own day, is inadequate to the needs of ours. . . . His argument does not of itself confute the agnostic, the positivist, the materialist; and it is also true that, the argument against miracles not having been fully developed when he wrote, his observations on this point, as they stand, are incomplete." Yet even for our day the *Analogy* is of great value on account of its method, its direct arguments, and its inferences. We may agree with the agnostic that there is a realm of the unknowable and yet take our stand with Butler in the vindication of a valid faith on the basis of indisputable probability.

There is no preface, introduction, or index, all of which might be helpful to the reader. Some of the essays appeared in *Good Words* before they were published in this volume. All refer to Butler, but their connection, particularly in the first part, is not always systematic. The volume closes with "Probability as the Guide of Life," which is

already discussed in the first chapter, "On the Method of Butler," and on which so much of the defense of Butler's works depends. This, however, is incidental and does not affect the substance.

The work makes us wonder at the broad and profound scholarship of one so absorbed by practical affairs as Mr. Gladstone has been. He lays under contribution the ancient classics, the church fathers, German and French as well as English writers, history, philosophy, and theology. Especially is the clearness and comprehensiveness of his thinking manifest in discussing the nature and value of evidence.

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IMMANUEL KANTS AUFFASSUNG VON DER BIBEL UND SEINE AUSLEGUNG DERSELBEN. Ein Compendium Kantscher Theologie. Von C. W. VON KÜGELGEN. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1896. Pp. ix + 96. M 1.60.

THIS brief treatise is interesting and valuable. The author has wisely allowed Kant to state his own view of the Bible and to give abundant examples of his mode of interpretation. The work is accordingly in large part made up of pertinent quotations from the great philosopher, arranged naturally under appropriate headings, introduced, accompanied, and followed by brief, discriminating, and helpful statements of the author. The reader is put in the way to verify the author's work, for at the beginning is given a full list of the works quoted and their respective editions, and the quotations are referred each to its own place in these works. The value of the little volume is also much increased by its full index of included names, subjects, and Scripture quotations. The whole number of these quotations is three hundred. This shows at once the large use of the Bible made by Kant, and the condensed comprehensiveness of the author's exhibit. We have at the outset, largely in Kant's own words, an account of the early home influences under which the boy came into his knowledge of Holy Scripture. Both father and mother were devout, earnest Christians, faithful in their observance of the ordinances of the church, and careful to train their child in their own mode of thought and life. To the minister of their church they entrusted the early school education of their son, and this minister was like the parents in mind and spirit. Kant, in later years, spoke of his parents with profound